Zions Herald

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February 1, 1950

FROM COVER TO COVER

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READERS WRITE

Will It Cause A Ripple?

No one with a sense of morals and decency can fail to be grateful to Harry Ward for his analysis of the incredible wickedness which is implied in the use of atomic bombs, and now the infinitely more destructive hydrogen bomb. To what depth of moral degradation we have descended when the announcement of a weapon that will spread destruction over an area of 100 miles causes scarcely a ripple in our thinking. Why has there been no mighty voice of protest from the *churches* against this drift toward more and more slaughter and destruction?

(Rev.) C. F. Avey,
Starrett Memorial Church, Athol, Mass.

Boston University Dedication

On March 13th and 14th, 1950, Boston University is convening a "Mid-Century Institute on Religion in a World of Tensions." This promises to be an historic event. It combines the annual Founders' Day Observance with the dedication of the new Boston University School of Theology building and The Daniel L. Marsh Chapel. In the program of the institute we shall consider the constructive relation of religion to special tension areas in our world as are reflected in Communism, Race Relations, Industry, Education, Philosophy, Theology, and World Religions.

Among the discussion leaders and lecturers we have already secured such outstanding persons as Rabbi Louis Finkelstein, Dr. Georgia Harkness, Dr. George Buttrick, Dr. John Bennett, Dr. Benjamin Mays, Dr. Jacques Maritain, Dr. George Florovsky, Mr. Walter Reuther, Bishop G. Bromley Oxnam.

The Institute Program will begin promptly at 9:30 a.m. on Monday March 13th. The Dedication Service will be held on Tuesday morning, March 14th. Inasmuch as the Marsh Chapel seats only 450 persons, admission to the Dedication Convocation will probably be open only to delegated ticket holders. We hope that a large number of the alumni can be present at the program and join representatives from other schools of theology, learned societies, boards and agencies of the church and of ecumenical institutions, as well as students and faculty of Boston University. Though we shall not be able to accommodate alumni in the dormitory because school will be in session, we nevertheless hope that a large number will find accommodations in Boston and make an historic pilgrimage to the new School of Theology.

Walter G. Muelder, *Dean,*
Boston University School of Theology.

Open Letter

Mr. F. C. McKee
Chairman Committee to Defend America by Aiding Anti-Communist China

In view of the recent appearance of several statements regarding the Chinese situation, coming from Methodist groups or groups to which The Methodist Church is somehow related, and due to the general impression that these statements embody the views of the churches named, I want to call your attention to the fact that no such group is authorized to speak officially for The Methodist Church, at least. Only our General Conference has that right. These statements, therefore, should be taken merely as representing the personal opinions of those who issue them.

This right, however, of private judgment and of free speech is certainly one to be cherished and used, and it is in pursuance of this privilege that I venture to express to you a dissent from some of the recommendations made. I congratulate your committee on espousing a point of view which represents much more nearly than these grou statements, as I believe, the convictions c the great mass not only of our church pec ple but of the American community at larg

You are, as it seems to me, both just an wise in continuing to recognize the immens services to China rendered by Generalissim Chiang Kai-shek, who, whatever his fault and failures, has certainly been an invaluabl asset to his own country and to the commo cause of freedom in the past dozen years If the presence of any corruption and in efficiency in governmental circles is instantl to condemn that government and its chief what country can come into court with per fectly clean hands? If inability to accom plish within a decade what the Wester world has achieved of liberty, stability an democracy in centuries is fatal, who can sur vive such a drastic test? Against enormou odds in Chinese individualism, conservatisn and patience, in Chinese political traditio and practice, General Chiang has made degree of progress which no other coul have gained. Ambassador Stewart, as yo well know, only two years ago commende the character of the personnel in the Nation al Government as the best in China's histor Even in the almost impossible field of phys ical reconstruction and administrative reo ganization, Chiang won last year the prais of Dean Roscoe Pound of Harvard, wh pointed out that the expectation in Americ of what could be accomplished *quickly* i China was altogether unreasonable.

We both are convinced of the Generalis simo's personal integrity and his unselfis devotion to China; and on the basis of mu tual treaties and pledges, as well as on th merits of the case, he deserved a suppo which we failed to give. Now, when hi government is in desperate straits, shall w with a wave of the hand, dismiss him fro the scene, and turn to co-operate with a co quering army fostered and assisted by an u friendly power?

It has been proposed by some whose si cerity and nobility of purpose are beyon question, that the U.S.A. should accord re ognition to an administration which, judge by its own record in Central China in th '30's, and by the repressions and abuses c the recent past in North China; judged b the falsities and brutalities of similar grou in Europe, offers no promise of genuine li erty for the Chinese people or of the fulfi ment of normal obligations to other nation Its avowed loyalties are to Russia. It is an Western and particularly anti-American i spirit and action. It is anti-religious an declares openly that the good Communi party member must be an atheist and a m terialist, and thus undermines the found tions of social morality. It promises brea and land to keep people alive, but cann offer freedom, education and faith to mak life worth living. To encourage by a

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CORRECTION

Due to our error, the story on the Whitaker Memorial Window at First Methodist Church in Somerville, Mass., printed on page 19 in last week's issue of Zions Herald, read that the memorial was "presented in memory of Mr. and Mrs. George E. Parkhurst." We regret this error, but make the obvious correction that the window is in memory of Mr. and Mrs. George E. Whitaker.

Appeal For Justice

ISIDORE DAVID PASSOW

These days when most Christian lands have just celerated one of the major holidays on their calendar, it might e wise to view deliberately the situation of the country vhich some 1950 years ago was the scene of a great event. t seems somewhat disheartening to realize that the land vhich gave the towering figure of Jesus to the world, vould once again become the battleground of some of he most vicious 'cold' battles and the pretext of some of he most curious and paradoxical alliances.

It was a little more than a year ago that the Transordan Arabs and the Israeli Jews were locked in a lifeind-death struggle for the control of the Holy City. It vas a little more than three months ago that the Cathlic church banned any mention of or contact with Comnunism. Only a fortnight ago, the Vatican prohibited ıewsboys from peddling the Communist papers on the treets of Rome. Today, Transjordan and Israel are ınited in their determination to keep their individual gains which they acquired at the cost of so much blood ınd treasure, and the church has joined hands with the Eastern Bloc' in pushing through a resolution which can nly make the United Nations appear more ludicrous and mpotent than it does to date.

The average Jerusalemite (as does every Israeli) feels hat the situation in Palestine had really reached the limit y 1947. Therefore, when the United Nations resolved n partition in November of that year, they were ready o accept any reasonable formula which would assure an ra of peace and tranquility. They would even have aceeded to the internationalization of Jerusalem. However, he price for that had to be the *assurance* in fact, that the Council of Nations would guarantee the implementation f that peace which was assumed to be inherent in the spirit of the resolution. Instead there ensued one of the nost bitter struggles in the recent history of the Holy Land. The entire surrounding Arab world united in the letermination to stamp out the Jewish national home, vhile the architects of the peace sat by and ineffectually numbled something to the effect that such 'goings-on' vere totally uncalled for.

It stands to reason, therefore, that when Jerusalem was inally liberated by the Jews, that they would not and ndeed could not, acceed to turning over their zealously von gains to that body which had guaranteed to keep he peace and which had so miserably failed. The avrage Jerusalemite is convinced that the new city is his. He fought for it; he defended it; and he won it back from nvaders who almost succeeded in doing what the U. N. couldn't do; namely, wrest it from him.

The Transjordan Arab feels precisely the same way bout the Old City. When the Arab world united in heir war against Israel, it appeared as if they had finally truck upon a common goal which would succeed in weldng them together, so that they might triumph and then roceed to build upon their gains. However, when the moke had cleared, and the only one to have made any inroads was Transjordan, the rest of the Arab world thought nothing of abandoning their former buddy in arms and voting for internationalization, which was an "if I can't have anything you shan't either" attitude. The rift in the Arab bloc was once again most clearly revealed when all the beaten nations voted en masse against the only one which came out of the war with some spoils. It is ironic that Egypt, which had flagrantly violated the previous United Nations resolution by invading the soil of a foreign sovereign government, should be the first and most vociferous complainer about the fact that Israel and Transjordan are flying in the face of the U. N. decision.

The other paradox in this curious press for power comes in the alignment of the Eastern bloc with the Catholic bloc. The church is trying very desperately to recoup some of its losses which it has suffered from the cataclysmic dislocation of populations and thoughts in the course of the last decade. It was considered a good opportunity to move into the Holy Land in a stable manner while the East and the West were jockeying for position and while the Russian group was trying to gain a toehold in the Near East. There is no doubt that the Russians were hopeful and optimistic in May 1948 that the new Jewish state, which had an essentially progressive outlook, would veer toward the east and thus give Russia somewhat of an entree into the Middle East. However, as the politics of the State of Israel unfolded, and as its venue became clearer to the outside world, Russia, like the United States became convinced that the people of Israel have more or less cast their die with the West. This was undoubtedly a source of great disappointment to Russia.

The Catholic Church too saw in the proclamation of the infant State of Israel an opportunity for the possible control of the Holy Places which might not have presented itself heretofore. When the French had to move out of Syria, there was hope that someday the English might have to do likewise out from Palestine. But when the withdrawal by the mandatory finally did come, everyone was convinced that it was in form only. When the war broke out in the Middle East, former French-dominated Syria was sadly beaten and English-backed Transjordan wound up with some honor, at least. This once again jeopardized the chances of either France or the Catholic Church from moving in, because now the Holy City was in the hands of Jews and Moslems. That, of course, created an intolerable position.

In conversations which the writer had with various priests, it was pointed out to him, that although the treatment which these clerics had received at the hands of the Jews was absolutely beyond reproach, there was the feeling nevertheless that once this situation in Jerusalem were to become crystallized, there might be a very drastic change on the part of the Jewish authorities. In other words, "it's a little difficult to trust the Jews." The same, naturally, goes for the Arabs. And then the good fathers

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Behind The Fight Over Yugoslavia

JEROME DAVIS

I have recently come back from Europe, including Poland, Czechoslovakia, Hungary, Yugoslavia and France. Everywhere the people are feverishly working and building. One of the most exciting and controversial figures whom I saw is Marshal Tito of Yugoslavia. On one side he is bitterly denounced as a Napoleon, on the other he is regarded as a brilliant and patriotic leader. I visited him on the island of Brioni on the Adriatic Sea with a few Americans. We stayed over night in palatial accomodations provided for his guests. The next day we talked with Tito for some five hours before taking dinner with him.

Tito is handsome and affable but he seemed under considerable strain. The wrinkles on his forehead are now quite marked and there are lines under his eyes. He is a curious blend of politician, dictator and guerilla fighter. On talking with him I was surprised to find that like Stalin he had once been on the way to a career in the church. In fact when he was ten, he was an altar boy in the Roman Catholic Church. Then one day just before the service he had some difficulty fastening his robe. The local priest swore and kicked at the boy. Josip Broz (Tito) was so angry he left the church never to return and today he is an atheist. The church lost a leader, the state gained a fighter.

I started out by asking the Marshal if he could tell us the role of the Communist Party in Yugoslavia. He replied instantly that the party is the leading factor in every aspect of the life of the country. It controls the government, the co-operatives, industry, and leads the national effort in case of war. In other words there is dictatorial leadership by a Communist Party of five hundred thousand.

Tito was by no means whole heartedly for the Western States. He considered his decision against the Marshall Plan sound. "We would have had to surrender our whole economic direction. The plan would require us to build a particular factory, abandon another and accept certain goods from America. It would have disrupted the whole of our Five Year Plan. But even more important it would have been used against our whole political structure and principles. Finally through its controls, it would have destroyed the whole economic basis of our reconstruction."

Again when I asked what we could do to promote friendship and understanding between Yugoslavia and America, Tito replied, "Americans should understand and be aware of the real Yugoslavia. We do not want to co-operate with reactionary America. In the past the United States discriminated against us in the matter of trade. If now America can be induced to trade with us it will benefit us all. Naturally Russia will make propaganda about this But after all, the barrage of words is not as important a the daily contacts."

A further attack against the West came when I en quired about the Greek situation.

"It is not Yugoslavia which is cracking the revolutio there," Tito answered. "The real culprits are the Britis Intelligence and the American policy. The British ar convinced that they can make the Americans play thei own game and do the fighting for the control of the vita Gibraltar. It now looks very bad for the Greek revolu tionists."

We asked if Tito thought Russia might attack Yugo slavia. He replied that it was an error even to form suc a question. "Their opposition will not take the form o an armed attack."

What is the real basic difference between Yugoslavi and the Soviet Union?

Tito answered that the Soviet Unio wants to dominate in the matter o trade and political relationships. Thi he could not permit. For example Russia had sent in Soviet missions o experts to aid Yugoslavia, who wer paid three times as much as the loca experts. They tried "to stick thei noses into non-military matters to se cure economic facts and I could no permit it. I then told the Soviets t ask our government directly for an information they needed and w would give it to them."

Tito went on to complain that th Soviets were attacking them falsely fo not building Communism but instea promoting capitalism in the villages. "These charges ar screens behind which they hide their real purpose whic is that they want more control in Yugoslavia. They wan their instructors here and they want subservient official who will obey their orders. This is actually what the have done in Rumania and Hungry." Tito insisted tha he would always support Russian international policie but that he would not tolerate attempted control of hi own country. This, in spite of the fact that he has a ready deserted Russia in the United Nations.

"Do you think a meeting between Stalin and yoursel would be helpful?"

Tito replied that this was not a personal quarrel betwee two individuals but a difference in the concept of wha should be the development of Communism in the worl "The Soviet Union concept is that when progressive Com munist states come into contact with other Communisti states they are all part of the Communist block and mus act accordingly. The Yugoslavian concept is that ever nation must act according to the latent revolutionary force within it. Whether these changes go rapidly or slowl

"So many men who have thought of themselves as religious and have expended their energy in the work of an ecclesiastical organization have none the less labored in vain because their activity was not motivated by love. Cleverness so often is deceiving."

* * * *

"Our Faith in Love — The Advance for Christ and His Church"

depends on their own people in each nation."

I asked if this did not mean that Tito was in opposition to the concept of Lenin, because he founded the Communist International and each Communist state was supposed to yield to the collective will.

Tito replied that it was not right to bring up the Communist International because Stalin himself had given the order for its dissolution. Furthermore, it is one thing to have such a ruling organization when Russia alone in all the world has a Communist government in power. "Since other Communist governments are now in power this changes the whole situation. In Yugoslavia the ruling Communist Party is responsible to sixteen million people for what they do. Its attitude must consequently reflect the actual situation within its own nation. It cannot yield to demands from outside."

I began pushing Tito to state the concrete thing that Moscow had asked him to do which he had refused. He said in the early days of the war they had copied the Russian military uniform and the Soviets had asked them to remove the Red Star on the caps of the soldiers. Tito replied that his men were dying because of their faith in this symbol and he refused.

Again when Tito went to Moscow in 1944 to sign the Treaty of Friendship with Russia which was ended by the Soviet Union in September 1949, Stalin suggested that it might be wise for Yugoslavia to permit King Peter to go back on the throne as a figurehead. This, he thought, might lesson British opposition, but Tito refused.

Tito then recounted out of his own experiences why he could not agree to Stalin's proposal: "It was 1942, our guerillas were almost crushed. The situation was tragic. We could not get enough food or ammunition and the soldiers were going barefoot." Tito walked towards the enemy with one of his own men and the soldier turned and said, "It isn't worth doing all this, suffering and dying, unless we have a real revolution and we the workers own the country." Tito realized then that he must go forward. "The workers themselves demanded the Revolution. I could not betray them."

Later in 1944 Russia urged him to create a Worker's Party rather than a Communist Party. Again Tito refused.

In May of this year Tito arrested some thirty Soviet nationals and threw them into prison. Many of them are still awaiting trial. I talked with two in jail. One of them had a record of serving in the secret police under Kerensky and even passing on to subordinates the order for Lenin's arrest. The other had been in jail 94 days without trial and claimed he had been arrested for sending a note to a Russian priest giving the names of some other Russians who had been jailed. Naturally the Soviet Union protested the arrests in vigorous terms but it took some months before Yugoslavia offered to send them back.

The reason for the break with Russia can now be clearly summarized: Russia feels that in the Cold War between East and West, the Communist states should work together as a team in foreign policy and in common defense. Yugoslavia is largely agricultural whereas Russia and Czechoslovakia have mammoth industries. Russia believes Yugoslavia unco-operative in holding back raw supplies which the other Peoples Democracies need while at the same time duplicating their plants. Russia is convinced that Tito is plotting against her. The recently concluded trial of the former Foreign Minister of Hungary who confessed his guilt and was executed together with the confessions of the Charge d' Affaire of Yugoslavia, have in their view proved that Tito's regime had plotted to overthrow the Communist Hungarian Government and assassinate its leaders.

Americans may look at these trials with skepticism but we can hardly expect Stalin not to give credence to confessions of guilt made in a public court room which the accused know will carry them to the gallows.

On the other side, Yugoslavia feels that she is entitled to develop her own country in her own way without outside interference. Each side has a case.

There is little doubt that Tito causes unnecessary opposition by some of his arbitrary acts. He ordered the shooting down of American fliers, the arrest of Russian nationals, the refusal to yield to Russia in the matter of the Red Star. Furthermore, whatever the cause he is being steadily pushed into the orbit of the Western Bloc in the United Nations.

Marshal Tito seems bent on trying to serve his own country first and to act as he wants to act. The slow, irresistable pressure of events is forcing him irrevocably into the Western group. Even now he seems bitterly hostile to the Soviet Union as almost any of the capitalistic powers.

Appeal For Justice

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pointed up the difficulties which the Transjordanians created last Easter-time.

The matter, then, simmers down to the following: When the United Nations resolution of November 1947 failed to produce the peace which was hoped for, war was resorted to. When the outcome of the struggle made itself clear, and when there appeared every possibility that the traditional powers from Europe would finally be ousted from the Middle East, there was only one way open to the interested parties, and that was to prevent the situation from crystallizing. It was the great desire on the part of the Russian Bloc, the Roman Catholic Church and the Arab world (except for Transjordan) to keep the situation fluid, and thus leave some door open for possible entry, that made for curious voting alignment on the resolution of the internationalization of Jerusalem.

The political situation of the world is an unhappy one at best. But when there are groups which claim to be founded on the concept of "peace on earth and good will toward men" and which brazenly place power before truth and expediency before constancy, then questions are raised in the minds of thinking people which might dim some of the brightness of the season. The irony of the whole situation is that Jerusalem became a Holy City because of the great spirits which arose from it. It can be left only to similar figures to deal honestly and forthrightly with the problem.

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Our Faith In Love

February, a bleak month, is a time when the Methodists will study "Our Faith in Love."* It is timely for us to make the study not only because of Valentine, but because of Lincoln, Washington, and Brotherhood Week. If we were dealing with the subject from a purely sentimental standpoint, then we would be missing the meaning of love; if we were confined in our concept of love to human relations, we would not be dealing with the total picture, either.

Love is an attitude. It has to do with the way we view life. Albert Schweitzer said that traditional Christianity misses much in its understanding of love because it thinks of it solely in terms of human relations. He believes that we must love all life — birds, trees, grass, soil, people — if we are to love understandingly any of life.

The heart of the February study is in sorting out the difference between possessive love, and selfless love. Methodists will learn two Greek words: *eros* and *agape*: the former meaning selfish, possessive love; the latter meaning selfless, outreaching love. It will be well if these two words are bandied about this month, and become gadgets upon which many of us will do more honest thinking on our Christian concept of love. It will be good for parents to examine their love for their children: do they love them selfishly, or unselfishly? Do we want our children to be good in order that they will do honor to us as their parents, or is our desire for their success based on a selfless point of view? It will be good for husbands and wives to examine their love for each other: is it *eros,* selfish possessiveness, or is it *agape,* unbounded selflessness?

If the people called Methodists really concentrate on the study of love during the month of February, there can be no way of anticipating the results. The outreach of such a study is beyond measure, but at least let us determine that we will make the study so that we may be conversant with our Christian view on the subject.

*"Our Faith in Love," The Advance for Christ and His Church, 740 Rush Street, Chicago, Ill.

To Establish Christian Democracy

If the proposal to raise $10,000,000 here for the establishment of The International Christian University in Japan had been thought of merely as a gesture of Christian goodwill, then we believe that there could be many skeptics and mental reservationists at work to hinder the campaign. But the fact is that the Japan University is to serve an important role as a builder of democracy in Japan.

Two weeks ago some of us met Dr. Yuasa, the president-elect of the new university. Dr. Yuasa is a scientist whose work has been highly respected in America; he is a consecrated Christian gentleman who believes that the influence of education apart from spiritual imperatives can be turned into a vicious and devastating tool. He knows that his nation's previous plan of state control of education, plus the influence of German theories of education, made it possible for the militarists of Japan to lead that nation down an awesome and brutal path of war. On the positive side, Dr. Yuasa believes that if Japan is to be reconstituted as a responsible and democratic nation, it must have at its heart an educational institution that is academically free and at the same time religiously and democratically motivated.

The plans for the International Christian University in Japan have already brought forth large and sacrificial gifts from the Japanese themselves. Significant is the fact that many of the largest gifts were given by non-Christians because they believe that

Christianity has the only sound spiritual foundation for the building of democracy in Japan.

Dr. Ralph Diffendorfer, formerly executive secretary of our Methodist Board of Foreign Missions, heads this current financial drive in America. Dr. Diffendorfer spoke eloquently to us about the plan to introduce true internationalism into the university by bringing both faculty and students from all races and nationalities to Tokyo. The leaders of government, General MacArthur, former Ambassador to Japan, Joseph C. Grew, and a host of state and national figures have wholeheartedly endorsed this plan because they know Japan's problem. Communism is making its strong bid for Japan, and the fascist war lords of Hitler's training have not given up their ambition to regain control.

The Christians of America must look upon this venture as something more than a gesture of goodwill, or a project whereby rich people are being nice to poor people. This is to establish a beachhead for Christian democracy in a land that has been disillusioned, bludgeoned, and made the victim of totalitarianism.

Affiliation Is Always Difficult

Efforts to co-ordinate the missionary activities of the major branches of Protestantism have always been difficult. One organization that has had more success than most of us always appreciate, is the Foreign Missions Conference of North America. Last year when this body was asked to come into the National Council of Churches of Christ in the U.S.A., it voted 63 to 51 against the invitation. Its feeling then seemed to be that it would become lost as an organization and that its work would be slowed down.

But last week the Foreign Missions Conference asked the National Council of Churches to delay any constitutional action that would close the door against future entrance into the Council by the Foreign Missions Conference. If the National Council set up a department of missions, it would be in competition — or at least a duplication — of the Foreign Missions Conference, and this would be tragic indeed.

Great hope is expressed that by its most recent action, the Foreign Missions Conference will soon vote to affiliate with the National Council. We most certainly hope that such is the case, for there should be no competition within our Protestant family. It may well be that the human element has played a role in the delay of the Foreign Missions Conference, and there must be a measure of patience exercised at that point. Church people are human and claim no infallible attributes; but the larger task of developing an effective ecumenical method of Protestantism is more important than traditions, prestige, or the present status of any one of its segments.

The spade work that has been done leading up to the formation of the National Council next December, has brought about America's most significant ecumenical possibility. The Federal Council of Churches, the other interdenominational agencies, and most certainly our missionary activities must be included in this one great organization that will be able to speak with greater strength for Protestantism in the building of the kingdom of God.

Race Relations Offerings

On Lincoln's Birthday, February 12th, the Methodists take special offerings to aid their Negro colleges. With the post-war influx of G. I. students, many of these schools have suffered serious setbacks and their needs this year are more urgent. New Englanders, by vote of all of the Boston Area Annual Conferences, designate their race relations offerings to Claflin College, Orangeburg, S. C. This school, established by the New England Methodists at the end of the Civil War, has made significant strides during the past few years under the able presidency of Dr. John J. Seabrook. All of us who have watched the progress of the school and the high caliber of students graduating from it, are proud of this continuing investment.

During the past four years, with the Negroes themselves raising the major portion of the money, Claflin has erected a $150,000 science building; a $75,000 gymnasium; a $56,000 heating plant; a $40,000 library; a $15,000 athletic field; and has spent an additional $200,000 in repairs and remodeling of old buildings.

South Carolina is a rural state and depends largely on cotton products for its livelihood. This year most of the crops were destroyed by the boll weevil and because of this, many students have been unable to continue their education without substantial scholarships.

When Governor Claflin of Massachusetts started to raise the money for this institution at the close of the Civil War, he rallied his fellow-Methodists around him to complete the task. Claflin is counting on a generous Race Relations Day offering and we believe that the Methodists of New England will not let this opportunity pass. Remember Claflin on February the 12th!

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For February 12th.

Topics copyrighted by the International Council of Religious Education.

WIDENING OUR HORIZONS ACTS. 13, 14.

Rugged Disciples of Christ

When one reads the Book of Acts and notes the persecution and hardships of the early Christians, the impression grows that we have fallen upon soft and easy days. The slogan "we aim to please everybody" may be all right for corn salve salesmen at the county fair but it has its limitations when used by prophets of God. The one expression which creeps continually into the narrative in the Book of Acts is this: "They departed hence." The early missionaries were continually on the move, like the early Methodist preachers were, and they seldom settled down to live to a ripe old age.

Among the most tough and rugged disciples of Jesus Christ who carried the gospel to the most vigorous non-Christians was Paul. There was nothing weak or puny about Paul. There are times when his thorn in the flesh became a weapon both of defense and offense. He carried the gospel to the enemies and literally picked a fight out of them. This harmless phrase occurs in the 14th chapter of the Book of Acts — "In Iconium they went to synagogue of the Jews." This was not a worship service but a battle ground, for Paul went to tell the Orthodox Jews that the people who had crucified Jesus should repent and believe in this same Jesus. He did not tell them that they were a fine upstanding lot of well-meaning and broad-minded folk who were somewhat misguided. He flung into their teeth that they should accept Jesus or be lost like any unrepentant sinners. He was militant, positive and very disagreeable. He left nobody mistaken about what he meant. As one modern prophet has said, "Jesus was crucified because people understood him, not because they didn't." Paul was driven out of the synagogue and out of Iconium because the Jews who heard him knew exactly what he meant. Some believed and some did not — as the people who hear the gospel do today. Paul was no half-hearted prophet who aimed to please. He aimed to save.

Who Opposed Paul?

If anyone thinks that the opposition to Paul's preaching about Jesus Christ caused a nice, gentle, scholarly difference of opinion among people "who agreed in principle" with him, let him read the record: "The unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the Gentiles." They were helped by "Certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead." This gentle process of disposing of an enemy is a standard process of handling an argument you cannot meet by words of wisdom or reason. The Jews who engaged in this pastime were devout, pious, sincere, self-sacrificing and throughly trained in their processes of religious education. They had a rea cause and they neither asked nor gave to anyone who op posed them the consideration due a common thief. I was battle to the death and there were no rules of warfare

The process by which people defend or spread thei social, economic, or religious gospel has not been improve upon in two thousand years. It begins with a conviction serious and deep seated. The next step is to pick out a leader who is courageous and sincere. The next step i skipped for it would logically and fairly be to meet him face to face and agree on the sincerity of all concerned and then by conference and adjustment work out a rea "agreement in principle." This was done on many an occasion when Jews and Christians met to settle a differenc of religious opinion. To withdraw and announce tha there is no basis for agreement is as stupid as announcing that humanity cannot live in a world of disagreement The fact that two and a half billion people still live today is proof that such an idea is false.

When the will to "agree in principle" and work out details of keeping alive in a disagreeing world is skipped the next step is toward the stone pile or the "H Bomb.' The argument was ended when the stones bounced off of St. Paul until he was dragged out for dead.

Who opposed Paul? A lot of nice, devout, well-meaning, sincere people who were claiming they had "the only gospel." Paul claimed the same thing and the fight was on.

The interesting thing is that Paul returned later to confirm the believers he had converted to the gospel of Jesus Christ. One thing he said to them is worth remembering today. "We must" said Paul, "through much tribulation enter into the kingdom of God."

Modern Stone-Throwers

The air is full of stones today if you happen to be around where the gospel is being preached. Of course if the church is sure of its frozen assets of the faith and has ruled out all progress on the flimsy notion that "the faith was once delivered unto the saints" ("once for all time delivered"), you will find no stones at the feet of the prophets. And the reason is that there will be no prophets to stone. They have all become priests and executives and organizers and administrators by that time.

For the next few lines, suppose we move up 1949 years and catch up on what is going on today among the churches of God which call themselves Christian. Over large areas of the organized churches' occupied territory there is a belief that progressive thought or action is out of order There is a Christian church which has not changed its organization or theology or sociology for over eleven hundred years and it is open for candidates for membership. There are Protestant churches both loal and general which have been organized to keep the faith static and harmless.

We are being swarmed over by red-baiters and pink pencil mongers who put a red or pink "x" before th

names of some of the great Christian leaders of today. When you trace this pink-pencil back to the hand that uses it, you find some highly paid journalist who has repented of his earlier progressive ideas, or some nest of anti-gospelers who, like the enemies of Paul, "stirred up the Gentiles, and made their minds evil affected against the brethren." It matters not that these leaders have saved the church from becoming "just another good, wholesome influence among good influences." If some devotee of the status quo catches a stray word that is not in his "quo book" he reaches for a stone and hurls it by means of the printed page, and drags out the victim's good name for dead. But, lo and behold, back comes Paul more alive than ever to fight the good fight and save the church.

The Protestant Witness In Washington

PAUL F. DOUGLASS

As the most influential national capital in the United Nations world, Washington is a public city. From whatever angle you approach it, this fundamental fact confronts you. If you examine its local politics on behalf of the 870,000 people who reside there, you discover that they have no right to vote for local, state, or national officers. If you look at the fiscal process in the District of Columbia, you will find that taxation proceeds without representation. If you are concerned with real estate, you should know that 52 per cent of the two and three-quarters billion dollar taxable property in Washington is exempt. The structure of that exemption describes the structure of the city:

Government of the United States	$834,467,781
Government of the District of Columbia	$109,234,650
Exempt property privately owned:	$146,008,454
By religious institutions	57,101,728
By educational institutions	35,314,116
By foreign governments	14,339,163
By hospitals	9,782,659
By charitable institutions	9,587,020
By scientific societies	6,522,709
By cemetery associations	2,095,505
By miscellaneous agencies	11,265,555

From this catalogue of the assessor you can see that the primary business of Washington is the federal government and that religion, education and diplomacy are significant enterprises somehow closely related to the public function.

The District of Columbia is 17 times smaller than Rhode Island but it has 150,000 more inhabitants. For 30 years the United States has been in the throes of emergency action and Washington reflects this tragic picture. On the malls temporary buildings erected in World War I and World War II symbolize the frantic effort of the public building administration merely to provide workspace for the personnel assembled to deal with war, depression, and world chaos — the triumvirate of 20th century environments of action.

The population of Metropolitan Washington is one and one-quarter million people. The religious membership of this population is: Protestant, 28 per cent; Catholic, 10 per cent; Jewish, 2 per cent. Only two out of each five persons in Metropolitan Washington belong to any of the above three major religious faiths. Less that two out of every five children get any religious instruction of any kind and the Washington Federation of Churches estimates that only one in five children attends church school on any one Sunday.

The 28 per cent of the population in the District of Columbia which is Negro is carefully segregated into its own sections of the city, its own schools and its own churches.

If you are interested in housing, you should know that 100,000 people in Washington live in sub-marginal quarters without plumbing and that 25,000 families live in dwellings lacking even inside water faucets and toilets.

One-half of the crime and juvenile delinquency in Washington is committed by one-fifth of the population living in these sub-standard areas.

The *Washington Post* says that the District of Columbia is "first in crime, first in burglary, first in aggravated assault and petty larceny, and first in the distortion of crime statistics."

Washington is also first in the United States in the consumption of absolute alcohol, its record being 3.49 gallons for each person over 15 as compared with the Massachusetts figure of 1.94.

Whether in war, depression, peace, or chaos, whether adequate in democratic provisions of living or concern for the conditions of human life, Washington always exists as a mosaic of six almost independent communities brought together by the $50 billion dollar operation of the Government of the United States.

The Political Community

The first piece in the pattern is the political community composed of the President, his Cabinet, his political appointees confirmed by the Senate, 96 senators from 48 states, and 435 representatives. Each of these elected political representatives exists simultaneously in two places geographically and spiritually, maintains two homes, runs private errands while performing public business, and formulates the policy which is our American program while perennially campaigning for votes. *A great world capital is political representatives dependent upon the favor and votes of the people back home.*

Because we are concerned with the Protestant action at the national focus it is interesting to note the denominational affiliations of these political leaders:

President Harry F. Truman, Baptist.

Donald Dawson, assistant to the President for personnel, Methodist. *(Please turn page)*

John Steelman, executive assistant to the President, Methodist.

Vice President Alben W. Barkley, Methodist.

Chaplain of the Senate, Frederick Brown Harris, Methodist.

Chaplain of the House, James Shera Montgomery, Methodist.

The Cabinet:

State,	Dean Acheson,	Episcopalian.
Treasury,	John Snyder,	Congregationalist.
Defense,	Louis A. Johnson,	Episcopalian.
Justice,	J. Howard McGrath,	Catholic.
Post Office,	Jesse M. Donaldson,	Methodist.
Interior,	Oscar Chapman,	Methodist.
Agriculture,	Charles F. Brannan,	Mormon.
Commerce,	Charles Sawyer,	Episcopalian.
Labor,	Maurice J. Tobin,	Catholic.

United States Supreme Court

Chief Justice Frederick M. Vinson,	Methodist.
Associate Justice Hugo L. Black,	Methodist.
Associate Justice Stanley Reed,	Protestant.
Associate Justice Felix Frankfurter,	Jewish.
Associate Justice William O. Douglas,	Presbyterian.
Associate Justice Robert H. Jackson,	Episcopalian.
Associate Justice Harold H. Burton,	Unitarian.
Associate Justice Thomas C. Clark,	Presbyterian.
Associate Justice Sherman Minton,	no membership.

The Religious Affiliation of the Senate

Denomination	81st Congress	80th Congress
Methodist	17	18
Catholic	9	10
Baptist	12	12
Presbyterian	12	10
Episcopalian	12	16
Congregational-Christian Disciples	17	14
Others	17	16
	96	96

The Religious Affiliations of the House

Denomination	81st Congress	80th Congress
Methodist	84	99
Catholic	67	69
Baptist	50	59
Presbyterian	49	53
Episcopalian	46	52
Congregational-Christian Disciples	26	42
Others	113	61
	435	435

You will note that the evangelical Protestants excluding the Episcopalians are six and one-half times as numerous as the Catholics in the Senate and three times as numerous in the House of Representatives.

The Civil Service Community

The second piece in the pattern of Washington is the civil service community, the people who carry on the largest enterprise in the world who work for the United States Government, the largest employer in the world. This civil service community includes the most widely diversified body of specialists in the world, at the present time nearly 2,000,000 of them. Like the temporary buildings which blight the Washington parks as evidence of the 20th century years of emergency, the growth of the Civil Service tells the story of our emergency political action to cope with our tumultuous political, economic, and social problems.

Just before our century of warfare flamed up for the first time in 1913, the United States employed 470,000 people. When President Hoover left office in 1933, the number had increased 56 per cent. When World War II broke out in 1941, federal employment was three-quarters of a million people above the number employed in 1932. When war ended in 1945, the number was nearly two and a half million more than were employed in 1941. In 1948 the number of federal employees was more than four times the number employed in 1913. *A great world capital is people who perform the chores of government.*

The people who carry on the details of government around the year are important. Shock troops of business leaders and experts come to the Potomac in times of especially urgent crisis, but the routine burden of government falls upon this vast aggregation of civil servants.

As our great world capital moves toward 1950 cherry blossom springtime, Washington presents a picture of a citadel of a garrison state. To those who would exercise their stewardship of democracy, to those who are truly concerned, the summons is for *sound policy, competent administration,* and *the positive, informed and insistent pressure of the private citizen for a forthright and human American leadership.*

The central agency dealing with government personnel is the United States Civil Service Commission. In 1939, Arthur S. Flemming went from the director's chair of the School of Public Affairs of The American University to membership on the Civil Service Commission. He continued in that position until his installation as president of Ohio Wesleyan University in 1949. During a most difficult decade, Arthur Flemming, the lay leader of Foundry Church, exercised an enormous power upon the personnel policy of the United States. He emphasized continually the importance of *competence* and *character* in the public service and the need for religious motivation. Arthur Flemming has left his permanent impression upon the civil service.

Men come and go, however, but institutions continue. Foremost among the institutions contributing to the effective operation of the government of the United States is The American University, chartered by Congress in 1893 as a result of resolutions of the General Conference of the Methodist Episcopal Churches North and South and the Methodist Protestant Church, passed during the

years 1892-1894. The leader in its organization was Bishop John Fletcher Hurst.

Training and in-service training for the public service are primary functions of The American University. Our relationships are deeper and more intricately woven into the fabric of government than those of any other single institution.

For almost two decades the work of the university has been of almost a quasi-public nature, except that it receives no funds from the government and no funds from The Methodist Church. From 1934 to 1949 the university worked in closest co-operation with Dr. Frederick M. Davenport, a Methodist minister who after service in Congress became chairman of the United States Government Council on Personnel Administration and the president of the National Institute of Public Affairs, the object of which was to select outstanding young men and women from American colleges to enter the career service of the United States. More than 100 of these young leaders took their graduate work at The American University as interns of the National Institute of Public Affairs.

Central in the operation of the committee system of Congress is the Legislative Reference Service of the Library of Congress. Here famous scholars, the foremost specialists in their field, with access to the exhaustive materials in the Library of Congress, supply the factual detail and analysis which members of our Congress require. Here is the objective research operation of the United States policy-making branch of government.

The Legislative Reference Service is directed by Dr. Ernest Griffith who went to his present position in 1940 from the chair of the graduate dean of The American University. He is a Methodist and a teacher of a class of 100 high school boys every Sunday.

The work begun by Dr. Davenport has become now a permanent program of the Civil Service Commission and is now conducted as the Junior Management Intern Program and the Administrative Intern Program, General Service Grades 7 through 11.

The official announcement of the government describes this program as: United States Civil Service Commission in co-operation with The American University, Federal Personnel Council and Participating Federal Agencies.

Among other contributions of the university to this program is the testing and psychological service involved in the process of the selection. This program is probably the most important up-grading process which has ever been developed by a government.

The relations of the university with the National Archives, the Military Establishment, the Bureau of the Budget and other agencies are close and co-operative in internship and training programs.

Important too is the in-service program conducted by the university, attended by more than 4,000 government employees each year The offerings of the university are more comprehensive in the area of public affairs and social sciences than those of any other institutions.

Within the heart of the civil service, therefore, there stands The American University and the service which it continues to perform, to prepare and make more efficient the career service of the United States.

Press And Radio Community

The third piece in the Washington pattern is the press and radio community. This estate comprises the crack correspondents of all the major press associations and newspapers, and of the radio and television networks and of the magazines. It numbers perhaps 800 inquisitive persons who tell tales to the people back home. *A great world capital is a collection of reports of events.* These men and women are organized around the National Press Club. They try to piece together the complicated pattern which is Washington and give a picture of its intricate detail to the people of America and the people of the world.

Lobby And Trade Association Community

In the area of radio, television, journalism, and public writing, The American University stands foremost in the District of Columbia.

Washington is a collection of experts looking out for their own interests. There are about 1500 registered lobbyists, 200 trade associations with national headquarters in the District of Columbia, and 1200 other organizations national in scope in close touch with Washington activities. Most law offices, public relations firms, sales representatives, and hotel suites represent *people* back home. *The agents live in Washington; they are deputies.* The principals, like the electorate, live back home. *A great world capital is private representation of a nation's many private interests.*

I can best describe the operation of this community by telling what happened in Washington recently at the hearing on S. 1847, the Langer Bill to prohibit the transportation in interstate commerce of advertisements of alcoholic beverages.

Bishop Wilbur E. Hammaker has in recent months become the most influential moral leader in the Washington mosaic. Tall, suave, fair and sane, courteous and courageous, he operates from a modernistic office in the Methodist Building. He can look right out of his window and see who is going into what building on Capitol Hill.

Bishop Hammaker's influence has been enhanced by his chairmanship of the united dry organizations and his generalship before legislative committees.

The liquor industry has built itself into the structure of the American economy. Every minute $5,000 in taxes goes to federal, state, and local governments, so closely has public revenue become involved with excise taxes on alcoholic liquors.

I can indicate what I mean by the liquor business being a part of the national economy when I say that the retail value of the California wine industry alone is $500 million, involving one-half million acres of vineyards, furnishing a livelihood for 50,000 farmers in California, and supplying 300,000 retail establishments, 6,000 wholesalers, and 1,000 wineries located in 13 states.

Bishop Hammaker has once again placed the liquor industry on the defensive. Behind him stand the churches, the youth organizations, and the women of the country.

Library of the
THEOLOGICAL SEMINARY
New York

Against him, as appearing before the committee on the Langer bill, stand the: Distilled Spirits Institute; Kentucky Distillers Association; United States Brewers Foundation; United States Wine Industry; International Union of Brewery and Distillery Workers; Texas Brewers Institute; Ohio Brewers Association; New Hampshire Wholesale Beverage Association; Associated Tavern Owners of America; Association of National Advertisers; American Association of Advertising Agencies; Advertising Federation of America; American Federation of Labor, C.I.O.; Sign and Pictorial Division of the Brotherhood of Painters, Decorators, and Paperhangers of America; International Representative Hotel and Restaurant Employees and Bartenders International Union; Wine and Spirits Wholesalers of America; International Brotherhood of Teamsters, Chauffeurs, Warehousemen and Helpers of America.

Appearing for the bill were representatives of Protestant agencies: Federal Council of the Churches of Christ in America; Northern Baptist Convention; Presbyterian Church of the U. S. A.; National Woman's Christian Temperance Union; Southern Baptist Convention; W. S. C. S. of The Methodist Church; Methodist Board of Temperance; United Brethren Evangelical; Church of the Disciples; New York State Council of Churches; United Presbyterian Church; Church of the Brethren; National Grange; Church of the Nazarene; Youth Temperance Council.

The huge marble Caucus Room in the Senate Office Building was crowded, with standing room only. Four state presidents of the W. C. T. U. were present. Twenty state councils of churches from Colorado to Maine to Arkansas were there. Bishop Hammaker, as the manager of witnesses for the bill, presented his case with light, color and drama.

By careful planning, each member of the Senate Committee received between 15,000 and 20,000 letters. Bishop Hammaker wrote each pastor and lay leader asking them to write personal letters. The thirteen members of the committee received more than 200,000 letters, and although petitions were discouraged, more than 100,000 more names came on them. Other senators not on the committee received another 100,000 letters. Now the evidence is before the committee for its action. Whatever the fate of the bill, Protestant action has power in Washington.

Within the lobby community, the agencies of the church use the tools and methods of modern persuasion.

A similar line-up appeared at hearings on the Public School Assistance Act of 1949. Here leadership was exercised by Joseph M. Dawson, executive director of the Joint Conference Committee on Public Relations, representing four national Baptist bodies, white and Negro, with 14,000,000 members; and by Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, speaking for an organization of 27 national denominations with 29,000,000 members.

In the process of the hearings, two opponents of the Public School Assistance Act summed up a part of the opposition like this. Speaking for 6,000,000 national Catholic women, a representative said: "This is a fear bill. It fears the children of the parochial schools. It fears the Negroes. It fears the new American citizens. It does not help the school children of America or the classroom teachers. It is interested in the public school."

And Father Fulton P. Wagener wrote in the LaCrosse Edition of the *Register,* the following letter to John Lesinski: "In the name of all that is holy and in the love for our great nation, dear Representative Lesinski, do all in your power to prevent a disgrace upon our nation by letting this bill go no further than your committee. May it die there and for the sake of American security, may it never be resurrected."

The National Educational Community

Within the framework of the national associations and interest group representation, the educational community plays an active and powerful part.

The colleges, universities, and constituent associations concerned with higher education comprise the American Council on Education. The president of this council, the most influential organization in American higher education, is Dr. George F. Zook, a Methodist and chairman of the pastoral relations committee of his church. The vice-president is Dr. Aaron J. Brumbaugh, a Methodist. The staff associate who has done such remarkable service in veterans' education is Dr. Francis J. Brown, a Baptist.

Side by side with this council stands the American Association of American Colleges, the executive director of which is Dr. Guy E. Snavely, a Methodist.

The United States Commissioner of Education, Earl J. McGrath, is a Presbyterian; his associate commissioner, Raymond W. Gregory is a Methodist, and John Dale Russell, the director of the Division of Higher Education, a Reformed Presbyterian.

At 1201 16th Street, the National Education Association has its national headquarters. This is a highly organized and powerful organization which knows what it wants and proceeds to get it. One of the things it wants most is the integrity of the public schools. The executive secretary is Willard E. Givens, a Congregationalist; the editor of the Journal of the association and its director of publications is Dr. Joy Elmer Morgan, a Methodist; and the assistant secretary in charge of professional relations is Lyle Ashby, a Methodist and the chairman of his church's Board of Christian Education.

I should like to say a brief word about the position of Joy Elmer Morgan. He is a man of enormous power, experience and courage in Washington. He serves as secretary-general of the Horace Mann League, which is an association devoted to the maintenance of the integrity of the American public school.

The Diplomatic Community

The fifth piece in the Washington pattern is the diplomatic community; — men from nearly 70 different nation states, who live in palaces, ride in Cadillacs and represent their sovereigns. The structure of this community is rapidly changing; new sovereignties are appearing, with new ministers and ambassadors; old ministers and ambassador

are disappearing. New strength to the Soviet orbit is growing day by day. Lebanon, Israel, India, Pakistan, Burma, Indonesia, Philippines, Korea — new names are constantly coming into the constellation of states. A great world capital is the meeting place for all the rest of the earth.

A monograph of the American Historical Association describes a diplomatic representative as a "privileged spy."

The work of these diplomatic missions is highly technical on the one hand, highly social in the process of negotiation on the other.

Because this community happens to be my special assignment within the university, I come in contact with the diplomatic missions constantly. Diplomatic representatives represent as a whole the religions of their countries. The ambassador from Australia is a most active Methodist and a lay preacher. The ambassador from Brazil is a devout Catholic; from Yugoslavia, an Orthodox Catholic; from Islam, a Buddhist.

Of special importance within this community is the Inter-American program of The American University, which has as its active advisory board the ambassadors of all the American republics and most of the ambassadors assigned to the Organization of American States.

Washington As A Nucleus Of Power

I think I have discussed the Washington scene to the point at which I can summarize by saying that Washington is a mosaic of nuclei of power. Here objectives come to focus and come to conflict as they compete to influence the policy and administration of government. Bishop J. Ralph Magee, during the first week in February, is bringing nearly 100 ministers from Illinois to the university to study in their annual seminar. Their program brings them into first-hand contact with the people and ideas which are now foremost in our world.

The Meaning Of A Protestant

In my day-to-day routine I try to define for myself what I mean by a Protestant, and I come to this definition: "A Protestant is a person who, remembering Jesus and finding the authority for his faith in the Bible as he understands it and its verification by the presence of Christ in his personal experience, obeys the great Commandment and in carrying out its mandate informs himself without hindrance and expresses himself without dictation.

Conclusion

Each morning when I go to my office, I look across the mall to the monument which reveres the memory of George Washington. As I walk down the avenue, this intriguing but simple mathematical idea plagues my mind. If I should lay a Lincoln penny with its inscription "E pluribus unum" horizontally on the top of that 555-foot vertical marble shaft, the thickness of the penny in relation to the height of the obelisk would represent the period of historical time between today and the granting of the Magna Carta to the barons by King John. The grass at the base of the monument would represent the old stone age and the Piltdown man whom Charles Dawson uncovered four feet below the surface of a quarry at Piltdown Common. That Piltdown man had begun to use crude tools, but when the Dawson discovery stretched out minds to new historical perspective, the filament vacuum tube was already annihilating distance and setting patterns of apparatus for the simultaneous transmission of pictured action and interpretative sound enabling man to realize his ancient dream of two places at once, and to usher in a new age of the Communications Revolution.

History, I say to myself, is still young and continues to be written, as William Allen White said, in the "indicative mood." I recall the ancient Chinese proverb that "a man who does not take far views will have near troubles." I am grateful for the fact that I was born a Methodist and that each experience of life confirms my allegiance to the Protestant witness toward the realization of brotherhood in a free world.

An Open Letter To Some Protestants Who Are Not Working At It

Dear Friend,

I understand that you consider yourself a Protestant, but that you admit you are not working at it very hard. May I be quite frank in discussing the matter with you?

Is it possible that you have given yourself the dignity of a great name without deserving it? Can it be that you have actually joined the ranks of paganism without becoming aware of it? Is it the purpose of your life to live and die without God, apart from the communion of church people?

Perhaps you have felt that you do not need to take sides in the matter of faith. Let me remind you that Jesus insisted that people either be for Him or against Him. "He that is not for me is against me." If carelessness is the essence of your pagan habits may I express the hope that you will soon be numbered in the ranks of the Protestant people?

In the confusion of the world picture, one fact stands out. Countries where Protestantism is strong are the countries which resist the inroads of the dictatorship of current Communism. This is true in spite of the fact that it is not our church which has threatened Russia with military might. There must be something in Protestant faith and freedom which is strong and satisfying.

This we know — that the world needs a citizenry where individuals are taught to think for themselves, where democratic processes are practiced, where the great ideals of honesty, love and piety are exalted.

God intended you to be religious. You cannot escape it without tearing yourself apart. As Dr. Miriam van Waters puts it, "The great neurosis of our time is the repression of God from our lives." As St. Augustine said it, "O God, thou hast made us for thyself, and our weary hearts do not find peace until they find their rest in thee."

I trust that you will become an active member of the church, one who cultivates a conscience which puts him to work in the world for freedom and truth.

Yours cordially,

(Rev.) Lemuel K. Lord.

Reprinted from *The Gleam*, published by the First Methodist Church in Melrose, Mass.

Washington Seminar

Sixty Methodist leaders from Illinois, including Bishop J. Ralph Magee and 10 district superintendents, will be in Washington, D.C., for a three-day seminar on World Affairs in early February, it was announced last week. The clergymen will leave Chicago on Monday afternoon, Feb. 6th, and return Friday afternoon, Feb. 10th.

Russell W. Lambert, director of the seminar and minister of the North Shore Methodist Church, Glencoe, Illinois, and Dr. Paul Douglass of The American University in Washington are co-operating in planning the project. Bishop J. Ralph Magee of the Chicago Area of The Methodist Church and President Douglass have accepted invitations to serve as co-chairmen for the seminar sessions.

The seminar's theme is "An Audit of Mid-Century America," a study of U.S. domestic and foreign policies.

President Harry S. Truman and Vice-President Alben Barkley, along with other national and international personalities will participate.

Cyrus Ching, head of the Federal Mediation and Conciliation Service, will discuss "Human Relations in Mid-Century Industrial America." Dr. Leon Keyserling, acting chairman of the President's Council of Economic Advisers, will discuss "Economic Relations in Mid-Century America." Dr. Luther Adams, Librarian of Congress, will chair one session on Mid-Century America's Role as seen by advisers in foreign affairs, and Senator Paul Douglas will speak at a breakfast session on Illinois' role in Mid-Century America. Racial tensions will be given attention by sociologists from Howard and American Universities.

Ambassadors Wellington Koo of China and Rafael Delacolina of Mexico will speak on America's role in the United Nations. Representatives of the State Department, press associations, Department of Defense, the White House secretariat, the National Education Association and the Chaplain's Corps will participate in the intensive three-day program.

The ministers will be guests at receptions in the Embassy of India and the President's home on the American University campus. They will live at the Hotel Statler in Washington.

"The men are participating in the seminar in Washington to become better acquainted with America's role in international relations, as well as our national and state problems," stated the director. "In preaching and teaching we feel it necessary to understand the issues in today's world, especially as they relate to the development of peace and justice. We can assist in developing good citizenship and believe this project is good educational procedure for that job."

The Rev. Mr. Lambert, who conceived this idea last year, states that each minister pays his own expenses for the trip and that government officials have been generous in their co-operation, especially when they find the group is not in Washington to lobby for or against congressional bills but are there as interested citizens seeking factual information on domestic and foreign problems.

The Church And War

To answer questions of Christian action raised by modern war, 500 delegated church men and women will meet at Detroit, May 8-11, 1950 for a conference on "The Church and War."

An announcement by 111 church leaders of 16 major U.S. Protestant denominations declared that "Millions outside the church and inside it are looking for a clear contemporary statement of what Christian peace action is."

Dr. Albert E. Day, minister of the Mount Vernon Methodist Church of Baltimore, Maryland, and chairman of the Conference's National Committee, declared as the announcement was released that in 1945 the explosion of the atomic bomb "caught the church unawares," and that Christian opinion "had no chance to lift its voice against such an assault upon human decency" before the bomb was dropped on Hiroshima.

"Now it is time for the church to make up its mind about war with the hydrogen bomb," Dr. Day said. "The world is waiting for a Christian voice that is unequivocal and unafraid."

The announcement cited the deep cleavages of official church opinion evident at the historic international conferences held at Oxford in 1937, and at Amsterdam in 1948, and expressed hope that conference study papers, now being prepared by theological and peace leaders, will newly explore and define the recognized Christian position of refusal to participate in modern war.

The conference has been organized on the initiative of 13 peace and pacifist groups within the following denominations: Baptist, Brethren, Congregational Christian, Disciples of Christ, Episcopal, Evangelical and Reformed, Friends, Lutheran, Mennonite, Methodist, New Church, Presbyterian, Unitarian, and will also include representatives from peace groups within other denominations both in the U.S.A. and Canada.

Although the voting membership of the conference will be restricted to the delegates of these denominational groups, who are expected to number 500, the announcement made clear that "an unrestricted number of observers and visitors" will be welcome.

Sessions of the conference are to be held at the Central Methodist Church of Detroit, whose minister, Dr. Henry Hitt Crane, is a member of the National Committee.

FOR LENT

The Holy Scriptures

A most appropriate gift for others or purchase for your own reading

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The Homemaker's Corner

Mrs. Harry A. Burnham

The Tree That Owns Itself

"He must have been a nice man, that William Jackson," say the people of Athens, Georgia. Thousands of tourists agree with them.

William was probably a bit inarticulate. He could not write about a tree being lovelier than a poem. He could not voice all that his tree meant to him. All that we really know about him is a few lines carved on a little slab standing at the foot of a certain white oak.

These few lines seem to tell how William, at the close of each day's work, used to cross his sloping lawn and sit for a while beneath his tree, resting his head against its trunk, which grew stronger and more massive with each passing year. We are sure that he talked to it as he would to a friend. Perhaps he carried his babies tenderly to its protective shade from the hot Georgia sun.

Sitting, a feeble old man, under that grand tree, he wondered what would happen to his home, and the land on which he lived when he was gone. Most of all he wondered what would become of his tree.

William was not a lawyer, but he had implicit faith in his ability to make a gift to that tree; why not, wasn't it his? Accordingly he had a deed recorded which might not hold in courts of law, but which the citizens of his city hold inviolate. The purport of the deed is carved in the little slab, and reads as follows:

"For and in consideration of the great love I bear this tree, and the great desire I have for its preservation for all time, I convey entire possession of itself and all land within eight feet of the tree on all sides.

William Jackson."

However defective this title may be in law, the people of Athens recognized it. A generous friend, in order to show his interest in this unique freeholder, at his own expense, placed around the tree granite posts connected by chains, replaced the earth which the storms of years had washed from its roots, and neatly sodded the enclosure.

When, in 1942, the tree fell, the spot was almost immediately filled with a sapling from

the old tree, a sapling which some forethoughtful individual had planted for that purpose. The sapling thrives and has now reached up almost 20 feet to shade the place where William Jackson once rested and meditated.

"He must have been a nice man, everyone says; he loved a tree."

On A Wide Circuit

W. W. Reid

Apartheid or Eendrag?

The Afrikaans — African-born whites — within the Union of South Africa have coined a word which has all the explosive possibilities of an atom bomb. And it has mushroomed out with dangerous after-burnings over half a continent.

Apartheid, the policy or condition of *apartness* or separation, is the new political concept of dividing Africa into choice communities for the whites, "reserves" for the natives. There is nothing new in the actual separation of the two races and their interests within the Union: both the British and the Dutch (Boer) colonists and their successors have long enforced it. But the new word and the suggestions for implementing it have brought the whole problem new heat and flame.

Some of the 500 "native regulation measures" under consideration by the controlling Nationalist Congress include: removal of (white) representatives of natives from the legislature; *apartheid* policy to be applied to municipal as well as national bodies; pensions restricted to whites; curfew system for natives; no meetings for natives on Sundays; restrictions on native education; reduction of native wages; removal of native clerks; natives not to own dogs; natives not to drive white-owned cars; native medical assistants not to attend white patients; abandonment of feeding schemes for native children. There are also suggested restrictions upon the Indian immigrants — one being that rice imported from countries other than India may not be sold to them.

"*Apartheid* is born of fear, fear of the non-European," comments a prominent native African educator. "It is inspired by self-preservation. Fear breeds suspicion and hatred. Where progress is regarded as a danger, the natural reaction is to check it. . . . *Apartheid* is a flagrant denial of all that is implied in the fatherhood of God. . . . Winds of suspicion and discord are being sown today, and the country will reap the whirlwinds of hatred and strife."

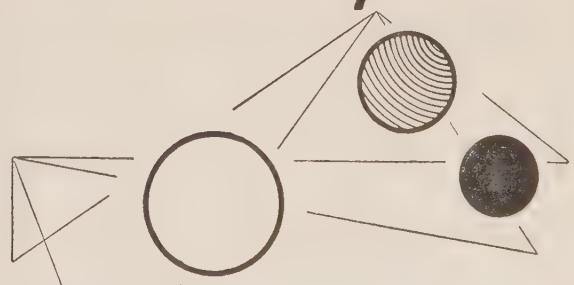
One of the saddest exhibitions related to *apartheid* has been the readiness of the Dutch Reformed Churches of South Africa — the most numerous and important Christian group in the Union — to support the government's attitude. They have given theological sanction to the views of racial differences and relationships upon which *apartheid* rests; one synod has a committee reexamining the Scriptures to find support for the policy. One church leader makes these points: the gospel can be more effectively preached to a native in his communal home than in the sordid surroundings of Johannesburg; missionary teaching can function best in separate schools where the native does not have "to compete with Europeans in the same examination;" and, on the religious side, *apartheid* will permit natives to develop their own liturgies and their own leaders.

To the credit of the other Protestant churches of the Union (and British and American Methodists are among them), it can be reported that their recent meeting as "The Christian Council of South Africa" (sans the Reformed Churches) took an opposite view of *apartheid.* Even if they did write the understatement of 1949 — "there are conditions prevailing in South African social life which make it difficult, if not impossible, for many of our brethren to develop fullness of personality" — they also said in part:

"We accept the principle of trusteeship. But we are emphatic that this policy should mean the preparation of the ward to take full share in the life of the community. When maturity has been reached by any individual the privileges and responsibilites of full citizenship should be granted. . . . We look forward to the day when partnership shall be established, involving worship, education, and citizenship in common. We believe that the real need of South Africa is not *apartheid* but *eendrag* (unity through teamwork). . . . We deprecate false conceptions of nationalism by which any one section of the community claims the exclusive right to control national affairs. . . . We maintain that every child should have the opportunity of receiving the best education that the community can give and of which the child is capable. The provision of education in the schools must remain a national service, and must continue to be a charge against the general revenue of the country. . . . Economic planning and control must be in the interests of all so that the poorer sections of the community may share in its benefits."

Is there any surprise that, while this conflict is waging, Communism is making headway among even the patient natives of South Africa.

You can help in better inter-racial understanding.....



FEBRUARY 12, 1950

RACE RELATIONS SUNDAY

FOR INFORMATION AND MATERIALS WRITE

Division of Educational Institutions
Board of Education, Methodist Church
810 Broadway, Nashville, Tennessee

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The Voice Of The Pulpit

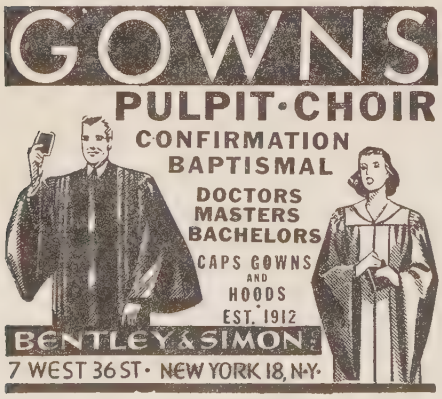
John Hoon

"A Pro-Test (Witness For) Religious Freedom Within A Democracy."

The parochial school bus issue reaches much deeper than might appear on the surface. At its roots, it is an issue between one form of totalitarianism and the democratic principles upon which the Constitution of the United States is founded. The American people must understand the position of the Protestants as compared with non-Protestants in relation to the Constitution of the United States. An acting president of a local college may say that the referendum petition on bus transportation to private schools "widens religious differences that have been opened too far already," but the fact remains that the Roman Catholic faction is responsible for such a cleavage. The Roman Catholic hierarchy stands in the unenviable position of creating religious cleavage by means of the school bus issue, to name one example, and then throwing epithets against anyone who dares raise his head against such a position. Does anyone who takes the weak position of compromise think that those who believe in the separation of church and state, or who believe in other than Roman Catholic teachings dare not oppose such teachings? Bigotry is not the same as opposition to what others teach and believe. Bigotry is the unwillingness to recognize another's right to believe and express his own faith. In the light of this we would like to raise a few questions:

How long are we to continue to live in a community and in a commonwealth where the public school system, its teaching standards, its equipment and even its salaries are deteriorated because of pro-Roman Catholic interests? How long are we going to continue to overlook the fact that every parish priest is pledged to be an enemy of the public schools because he is duty bound to create a parochial school for his parish, or see that his children attend a parochial school. Under this form of segregation of Roman Catholic children from non-Roman Catholic children, with its discrimination against the latter, what becomes of our Springfield Plan? What do we think is going to happen if situations continue to develop like in Boston where it is reported that there are more children in the parochial schools than there are in the public schools? How long are we going to stand for the discrimination against all non-Roman Catholic children which is established by the parochial school program. There is no restraint of freedom for Roman Catholics in refusing to pay for bus transportation, text books and teachers' salaries in parochial schools. All these things are provided in the public school with no discrimination as to religion. How long are we going to blind ourselves to the cleavage which is set up in the community *not by Protestant children* but by Roman Catholic parochial school children who quarrel and fight with other Roman Catholic children and Protestant children because they are attending public schools? Is it any wonder that many Roman Catholics themselves become disgusted with the tactics of their own church and their own people who constantly raise the issue and attempt to dictate to the consciences and private lives of non-Roman Catholics? How long are Greek Catholics, Protestants and Jews going to stand for the attempt to relegate their religion to a second or third rate position by the standards which are imposed in baptism, confirmation, marriage and death? How long are we who believe differently going to sit by and allow the brazen publicity of so-called conversions to Roman Catholicism to go unchallenged when we know that in many areas of this land for every Protestant who becomes a Roman Catholic there are three or more Roman Catholics who become Protestants?

Roman Catholics, or any other faith for that matter, have a right to their own beliefs, but they cannot impose their beliefs upon non-Roman Catholics through any of their sacraments, or through political maneuvers, or sabotage of the public school system without destroying our cherished democracy. Our present state of democracy is demonstrated by the fact that in Springfield for the past year or two, all but one or two school committee members are Roman Catholic. They are permitted to administer the public school system of the city. As Roman Catholic laymen they would not be permitted to administer, or even teach, in the parochial schools. It is time for all who believe in democracy to understand its privileges thoroughly and to exercise these God-given rights with liberty for all. No democracy is safe when a priest of a local Roman Catholic Church can threaten the faculty of a state university if its general course in religion is continued, with the result that the course is discontinued. That happened in Massachusetts! No community is safe when a public meeting in honor of an esteemed educational leader is boycotted for religious and political reasons. It is time for a "Pro-Test," a witness on behalf of our democracy. — *Reprinted from The Wesley Courier, Springfield, Mass.*



Methodist Tours To Europe

British and European Methodists have long regretted the fact that many American Methodists visit Europe but do not see the Wesleyan shrines and points of historical interest. For that reason the Methodist Historical Societies of the world are working out a series of European tours which will take the members to all sites made famous by the Wesleys, in addition to the places usually visited by tourists.

On these tours outstanding Methodist leaders will act as guides. In Great Britain the visitors will be taken to Wesley's house and chapel, his birthplace at Epworth, the first Methodist building at Bristol, the scenes of Wesley's field preaching, Asbury's birthplace, and many other places of historic interest. Visits will be made to Belgium, Switzerland, France, and other countries.

If a sufficient number of persons are interested the first party will be sent by air in July of this year. In 1951 the Ecumenical Methodist Conference at Oxford will be included and hundreds are expected to join the tours. The arrangements in this country are being made by the Association of Methodist Historical Societies, the official organization of which Dr. Elmer T. Clark, 150 Fifth Ave., New York, is the executive secretary.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

Theology Benefit

The Faculty Wives of the School of Theology, Boston University, are sponsoring a Benefit Recital for the Furniture Fund on Monday, Feb. 13th at 8:15 p.m. in Speare Hall, 755 Commonwealth Avenue. The artists will be Curtis Holland, bass baritone, a protege of Roland Hayes and a student at the School of Theology; and Gladys and Kenneth Custance, Irish harpists. Mr. Custance is a member of the faculty of the School of Music, of Boston University. Tickets at $1.20 each may be secured at the Information Booth at the School of Theology, 745 Commonwealth Avenue or by sending a check to the treasurer of the Faculty Wives, Mrs. Stanley H. Martin, 56 Washington Street, Newton, Mass.

The Parson Looks At Labor

Clair M. Cook

The 1949 Congressional Voting Record

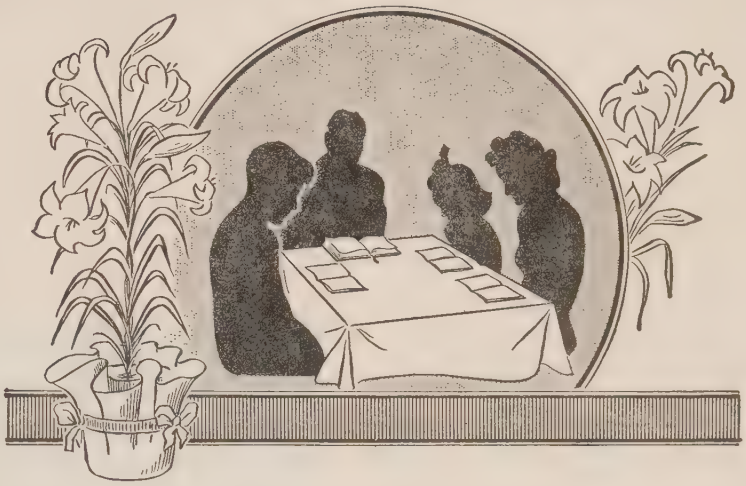
With the re-convening of Congress and President Truman's "State of the Union" message, labor's political concern — always in evidence — has begun to take on new urgency, as shown by the amount of space currently devoted to the subject in its papers. The great bulk of official labor support still runs strongly in favor of President Truman's program, which Philip Murray pronounced "a liberal call to action." "All of the measures recommended by the President are 'must' legislation. They are imperatively required for the general welfare of the American people." Key issues include Taft-Hartley repeal, rent control, social security improvement, federal health insurance, civil rights.

Although the A.F.L. is quite vigorous politically also, the C.I.O. is constantly and efficently hammering at both local and national political doors through its Political Action Committee, from which even the Republican National Committee is drawing lessons in education and organization. The Jan. 9th *C.I.O. News* compiles for every state the data on final filing dates for 1950 candidates; the dates and deadlines for voter registration; and the dates of primaries. The previous week a special eight-page supplement listed every member of the 81st Congress with a record of his 1949 vote on each of 13 issues in the House and 16 in the Senate. For the D.P. bill, military aid program, rent control, anti-poll tax bill, filibuster ruling and other issues, besides the score of each individual legislator there is a general summary of the issue, the total vote, the date, and the result of the action. P.A.C.'s judgment enters in the classification of each member's vote as either "R" or "W" — right or wrong — with "X" and "A" indicating pairs and absence.

Some of the general prefatory comment is worth quoting. The voting record, readers are told, "tells only part of the story. It does *not* show how your Congressman or Senator acted in Committee or behind the scenes. It does *not* show whether he was energetic or lazy; whether he voted 'right' from conviction or for the record. (It) is neither a 'black list' nor a 'white list' nor a series of 'endorsements' for re-election. . . . (But) it's easy to predict that labor's approval is more apt to go to the 14 Senators and 111 Representatives who cast no 'wrong' votes, than to the three Senators and the 28 Representatives who cast no 'right' votes."

Political consciousness is an absolute necessity for intelligent democracy. And, as we said just after 1949's big political upset, "Labor's power is an increasing factor demanding the interest and attention of the churches." It is increasingly tending to fulfill Kermit Elby's prediction that politically labor may furnish "the leadership of the progressive forces of America."

In case any reader would like a copy, the 1949 Voting Record is available from the C.I.O. Publications Department, 718 Jackson Place N.W., Washington 6, D.C. at five cents a copy (50 for $2, 100 for $3.50). The information is worth the price for churchmen as well as labor people, whether you agree with the W's and R's or not.



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PERSONS

The Rev. Hiram W. Hook, retired member of the New England Conference who has been supplying the People's Methodist Church in the Bradford section of Haverhill, Mass., has resigned from that pastorate and will live with his son at 2 Sylvan St. in Danvers, Mass.

A bequest of $500 has been received by the Preachers' Aid Society of the New England Conference from the estate of Mrs. Ida M. Chadwick, formerly of Newton Upper Falls, Mass. The bequest constitutes a memorial in the annual minutes of the New England Conference to her late husband, Charles A. Chadwick, for many years a trustee of the First Methodist Church in Newton Upper Falls.

At the meeting of the Maine Conference Bureau of Sessions in Green Street Methodist Church in Augusta, Me., on Jan. 18th, the resignation of the Rev. Charles L. Kinney was accepted and the Rev. James W. Barr of Fairfield, Me., was elected as treasurer. This will take place as soon as the auditing and transfer can be made. Mr. Kinney, pastor of Centenary Methodist Church in Skowhegan, Me., has been treasurer of the bureau, and publisher of the Maine Conference Year Book for 10 years.

An open house at the new home of the Boston University Administrative Offices, 308 Bay State Rd., Boston, is being held today, Feb. 1st, from 2:00 p.m. until 5:30. The Counseling and Placement Services, the Bureau of Publicity, Alumni Association, V. A. Guidance Center and the Ralph Norman Photographic Studio are all located at this address.

Bishop John Wesley Lord was the principal speaker at the annual meeting of the Greater Brockton Council of Churches, held on Wednesday, Jan. 18th in the parish rooms of the First Lutheran Church. Bishop Lord gave an inspiring message to the 250 representatives of 26 different church groups. The Rev. Leonard C. Harris of Central Methodist Church was elected president of the three year old council for the second term. By vote of the meeting an office is to be established with a part time secretary in the Y.M.C.A. building.

Bishop John Wesley Lord announces the appointment of the Rev. J. Arthur Dahlstrand to South Street Church, Brockton, Mass., as of Jan. 22, 1950. Mr. Dahlstrand has been pastor of Friendship Church, Providence, R.I., since 1943. In his new charge, he succeeds the Rev. Rudolph L. Samuelson, who recently became chaplain of the New England Deaconess Hospital. Brockton and Providence are both a part of the Providence District of the New England Southern Conference. Mr. Dahlstrand is married to the former Effamay Thomas, and they have two children, a daughter and a son, aged five and two respectively.

According to announcement by President Edward R. Bartlett, the Rev. George Truman Carl, pastor of The Methodist Church, Park Ridge, Illinois, will be the speaker at the Founders' and Benefactors' Day chapel at The Iliff School of Theology on March 9th. A graduate of the Boston University School of Theology, Dr. Carl has made a special field of interest the collection of original Lincoln lore, documents and photographs, and the study of the part which the church has had in the American tradition.

Charles Austin

Auburn J. Carr

Charles Austin, a leader in the Methodist church of Richford, Vermont, passed away at his home on Friday, Jan. 13th, after several months of failing health. He kept active in his responsibilities until the last week of his seventy one years. At the time of his death, he was a trustee of the church, one of the communion stewards, and chairman of the finance committee of the Green Mountain Parish Council.

He became a member of the Richford Church in 1914 by letter from the West Berkshire Church, at which time all the members of his family joined.

For the past two years he has served as chairman of the Vermont State Board of Institutions and Corrections and was a member of the Governor's Emergency Board. He was the Vermont representative on the New England Board of Institutions. In the 1947 Vermont Legislature, he was a member of the House Appropriations Committee and in 1949 he was chairman of this committee. In 1948 he was elected president of the Richford Savings Bank and Trust Company, where he had served as director and field agent.

Always a responsible citizen in the community's well-being, Mr. Austin ably led in the efficiency and good order of civic affairs in Vermont.

Recently, Mr. Austin received his fifty year pin as a member of the Missisquoi Lodge, No. 9, F & A. M. of which he was a Past Master. He had been Past Deputy Grand Master in the Vermont Grand Lodge, and had held other offices there.

In 1900, he married Caroline Colcord, who survives him. Their two daughters are Mrs. J. Truman Kahler, of Rome N. Y.; and Mae, who teaches in the high school of Liberty N. Y. Their grandson, John T. Kahler, is a junior at St. Lawrence University. A brother, Carlton C. Austin, lives in Skaneateles N. Y.

The funeral was held in the church on Monday Jan. 16th, when a great company of friends and loved ones remembered a life full of great adventure. His pastor, Auburn J. Carr, officiated.

Mrs. Nellie Harrison McElroy, of Chicopee Falls, Mass., widow of John J. McElroy who passed away nearly four years ago, died on Sunday morning, Jan. 22nd, at her home after a long illness. The memorial service was conducted on Tuesday, Jan. 24th, at 40 Madison Street, Chicopee Falls, by her minister, the Rev. Roger E. Garland, assisted by a neighbor for many years, the Rev. Henry Hitchcock, a retired Congregational minister. Burial was in Fairview Cemetery, Chicopee. Survivors are Miss Dorothy McElroy, treasurer of the White Church, Methodist, Chicopee Falls; the Rev. Paul S. McElroy, minister of the Danvers, Mass. Congregational Church; and two grandchildren. Mrs. McElroy had been a member of the White Church for nearly fifty-seven years.

Franklin C. Gowan, assistant to Myron C. Taylor, is expected to return to the Vatican as representative of the President of the United States, according to a Vatican source. Mr. Gowan is now in Washington conferring with Mr. Truman and the Vatican took special notice of the fact that Mrs. Gowan is still in Rome. Mr. Taylor recently retired as President Truman's Vatican representative.

The Rev. William H. Duvall of the Atlantic Methodist Church, Quincy, Mass., has announced that on February 26th his church will observe "Interfaith Sunday" and that members of the Jewish community in Quincy have been invited to worship with the Methodists on that Sunday. The preacher will be Rabbi David Alpert, Jewish chaplain for the Greater Boston hospitals.

The first public debate entered into by Paul Blanshard, author of the best-seller, "American Freedom and Catholic Power," will be held under the auspices of the Harvard Law School Forum. The Rev. George H. Dunne, S. J., will represent the Roman Catholic point of view. Plans at present indicate that the debate will be held on Friday, Feb. 10th; however, as we go to press there is some uncertainty about the date and the place. Tickets can be ordered at the Harvard Law School Forum Office, Gannett House, Harvard University, Cambridge, Mass.

Dr. Gordon D. Arnold, first assistant resident in surgery at Massachusetts Memorial Hospital in Boston, has accepted appointment as senior resident in surgery at the City Hospital in Quincy, Mass., beginning next July 1st. At the same time, Dr. Arnold will be an instructor in anatomy at Boston University's School of Medicine, from which he received his degree in medicine in 1943. He is the son of the Rev. and Mrs. Willard C. Arnold of Watertown, Mass.

The Rev. F. Norman Van Brunt, minister of Highland Park Methodist Church, New Jersey, has accepted the invitation to become assistant minister of Foundry Methodist Church, Washington, D.C., where the Rev. Dr. Frederick Brown Harris is minister. Mr. and Mrs. Van Brunt will be welcomed to Foundry at their Church Night Fellowship Dinner on Feb. 15th. Mr. Van Brunt succeeds the Rev. Ralph C. John, who left a four year pastorate at Foundry to become professor of religion and campus chaplain at The American University in Washington, D.C.

Bishop John Wesley Lord announces the appointment of the Rev. Ernest R. Case to Immanuel Church, Waltham, Mass., effective March 1, 1950. Mr. Case has been pastor of Wesley Church, Framingham, Mass., since November, 1945. In his new charge he will succeed the Rev. George A. Butters, recently transferred to Minnesota. Mrs. Case was Glendys Bickford before her marriage. There are two children in the family, the older going on three and the younger just starting her second year.

Dr. Montgomery, House Chaplain, To Retire

Washington, D.C. (RNS) — Dr. James Shera Montgomery, chaplain of the House of Representatives for over 29 years — the longest period any Congressional chaplain has held office — is retiring today.

The 87-year-old Methodist clergyman first came to the capital in 1911, when he was named pastor of Metropolitan Memorial Church. He became chaplain of the House in 1920, shortly after William Jennings Bryan expressed the wish that he would be named to that post.

He was educated at DePauw and Northwestern Universities, Oxford University in England, and the Garrett Biblical Institute, from which seminary he received his doctor of divinity degree in 1900.

Lord's Day League

Miller C. Lovett

On Monday evening, January 23rd, 325 persons gathered at the Annual Meeting of the Lord's Day League at St. Paul's Cathedral, Boston, to hear the world-known lecturer, missionary, and evangelist, Dr. E. Stanley Jones and to witness the installation of Dr. G. Vaughn Shedd, who recently left the superintendency of the Bangor District of The Methodist Church to become general secretary of the Lord's Day League of New England.

Following the dinner and song service, several selections were sung by Mrs. Harry Belmont Hill, wife of the pastor of the Malden Centre Methodist Church. The speaker of the evening, Dr. Jones, was then introduced by Bishop John Wesley Lord. Bishop Lord reminded the group that many fine things could be said about Dr. Jones, but that probably the finest compliment was that "he has added honor to the holy estate."

Dr. Jones, in speaking about the vital place of the Sabbath in the basic nature of life, took as his text the words of Jesus, "The Sabbath was made for man, and not man for the Sabbath." (Mark 2:27). He pointed out that "the world has twisted this verse into meaning that man could do with it anything he wishes." Then Dr. Jones began to hold up the golden thread that runs throughout his own personal philosophy by showing that the Christian life is the natural life and the only way people can find fruitful living. He said, "You can't revolt against the Sabbath without revolting against yourself. . . . It is not just because God commanded man to worship Him, but because (the proper use of the Sabbath) is in our own highest interest. . . . If man won't live with God, he can't live with himself. . . . The result of the revolt against Sunday is this jumpy, jittery age. . . . We have taken the Jewish Sabbath and the Christian Sunday and made a week-end out of them. The result is the Monday morning hangover. . . . God never commands a thing without human life demanding the same thing. . . . The Monday morning hangover is God's hand of judgment. . . . A lot of people would rather take aspirin than pray. . . . If you don't meditate, you will have to medicate."

Following the address the business session was presided over by the president of the League, Dr. Samuel Allen Jackson, pastor of the Presbyterian Church of Roxbury. Tribute in silence and prayer was paid to the late Stanley B. Vandersall, former general secretary of the Lord's Day League. Dr. Shedd was then installed by Dr. Jackson. Dr. Shedd said that he had come to his new position with a great sense of dedication and that his wife joined him in making the decision and also came with an equal sense of dedication. He promised aggressive, defensive and constructive action.

EVENTS

Evangelism Plans Advance

Cincinnati — Dr. Harry Denman, reporting to the annual meeting of the General Board of Evangelism of The Methodist Church held here January 18th and 19th, summoned Protestants also to make 1950 a "Holy Year." Bishop Ralph S. Cushman of St. Paul, Minn., president of the board, was in the chair. Dr. Weldon F. Crossland is the board's recording secretary.

In a fervent appeal to his staff and the 46 men and women charged with guiding this "spiritual life" agency of the church, the executive secretary referred to the current Roman Catholic pilgrimages to Rome and the Pope's ceremonial of knocking on the door of St. Peters. Then he said, "We hope that the Protestant churches of America will make 1950 a Holy Year by knocking on every door in the United States . . . to tell the glorious news that Jesus is the Christ and that He is alive and is willing to give life to all that believe in Him."

"We believe that more than 3,000 persons can be won for each calendar day of 1950, if those who sit in the pews on Sunday will go out during the week to knock on every door." Dr. Denman said, "While it is necessary to worship God in our sanctuaries, it is also necessary to work on the sidewalks for Christ."

Dr. Denman mentioned among advances made by the board during the decade:

The increase in circulation of the *Upper Room* from 940,000 to 1,968,000 and from editions in three languages to editions in nine languages and Braille.

The development of *Upper Room* literature by the starting of the Tidings department of Promotional Literature, which distributed seven million pieces last year.

The purchase of the Medical Arts building.

The Upper Room Radio Parish and its ministry through 1200 stations.

The organization of the board into 10 ably manned departments.

The successful record of the Crusade Year of Evangelism.

About 20 million pieces of evangelistic literature were circulated during 1949, nearly 13 million from the *Upper Room* and 7 million from the Tidings Department. The *Upper Room*, edited by Dr. J. Manning Potts, after two years of operating at a loss, produced a net gain of $50,341 in 1949. Circulation advanced 100,000.

OUR NEW PENSION PLAN WILL DO IT!

By Its Transitory Fund
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May Have Adequate, Dependable Support
Even As Is Assured Our Young Ministers

BUT TO DO THIS IT WILL NEED CONTINUING GIFTS!
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Brotherhood Week

Fulton Oursler, religious editor, *Reader's Digest;* Wilbur LaRoe, Jr.., former moderator, Presbyterian Church, U.S.A.; and Abram L. Sachar, president, Brandeis University, will serve as co-chairmen of the Religious Organizations Committee for Brotherhood Week, to be observed throughout the country Feb. 19th to 26th, under the sponsorship of the National Conference of Christians and Jews.

They will lead the work of mobilizing the support of the quarter million parishes and synagogues in the national observance, it was announced by Dr. Everett R. Clinchy, president of the conference.

They will also issue special Brotherhood Week kits to 1000 editors of Protestant, Catholic and Jewish publications, Dr. Clinchy said. These kits will contain material stressing the religious foundations of human freedom and pointing out that "only religion can lead men to true brotherhood under God."

Chairman of Brotherhood Week for the Northeastern Region is Mr. Laurence F. Whittemore, president of Brown Company. President Truman is honorary chairman; and former Secretary of the Navy, John L. Sullivan is national general chairman.

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Come With Me To India

Another letter from Mrs. Dorothy Clarke Wilson, now traveling in India under the joint auspices of the Board of Missions of The Methodist Church and the Woman's Division.

Nagpur, U.P., Dec. 28-Jan. 2.

"What is there to see in Nagpur?" I asked on arrival.

"Nothing," they replied. "Absolutely nothing but the National Christian Council."

Well, as it happened, they were wrong. I saw more exciting things during those few days in Nagpur than at any time since my arrival in India. But, even if they had been right, Nagpur would still have been worth seeing. For in the National Christian Council (the unifying body of all the major Protestant groups of India, corresponding somewhat to our Federal Council) I came in contact with some most stimulating personalities. Dr. Raja Manikam, the executive secretary, and his colleagues, most of them Indians, are highly capable and scholarly leaders and have an encouragingly modern approach to religious problems. The Scotts, with whom I stayed, are a delightful youngish couple who made me feel at home immediately. Their hospitality was as warm as the Nagpur climate, which seemed to me perfect. (But they say it doesn't stay so. By March it is the hottest place in India!) Their plans for my entertainment included visits to some beautiful Indian homes, one of them sumptuously adorned with tiger skins brought home by the head of the house who owns a private jungle, some dinners with very delightful and stimulating guests, including the Manikams, and some vigorous bouts at ping pong and deck tennis which, I hope, worked off some of the calories of the above dinners.

I had planned to go on to Jubbulpore on Saturday, but when I found that Nehru was to be in Nagpur over the weekend and that I might get a chance to see him, I hastily revised all my plans. I'd gladly have broken an engagement with almost anybody to see Nehru. Perhaps my admiration for him is tinged with hero worship. I've read everything I could get hold of which he has written during my research on India, and I consider him to be not only one of the finest writers in the English language but also the greatest statesman living in the world at the present time. This is one of the few preconceptions about India which I haven't had to change since coming here.

All Nagpur shared my enthusiasm. Wooden frameworks were erected in the form of numerous arches over the principal streets and covered with brightly painted pictures of Gandhi, Nehru himself, and various national and religious symbols. Everybody commented on the sudden state of cleanliness in the city streets. At one dinner party I attended Dr. Manikam and others discussed the elaborate and expensive banquet preparations for the Saturday night affair at Government House. Such ostentation, they felt, in the face of the rigid necessity for food economy, would not meet with Panditji's approval.

On Saturday Nehru spoke at Wardha, the great Gandhi center, to a crowd of 50,000 people, and met with the delegates to the World Pacifist Conference in their final session. I had hoped to get in on this conference at some of its meetings, but, owing to their limited space, it was impossible. However, I did get a chance to meet with some of them in Nagpur on Sunday at the National Christian Council headquarters, when various members gave brief reports of what they considered the high points of the conference. John Nevin Sayre and A. J. Muste from America, Michael Scott from South Africa, and several Indians closely associated with the Gandhi movement gave us their impressions. The conference has been high-

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lighted in the Indian papers. I hope it has not been entirely neglected by the American press. I have heard some talk here (simply hearsay) that it was Communist dominated. This is not so. It received the full co-operation of the government of India, and its leaders were all opposed to the Communist philosophy. Since the conference will be discussed at length (I hope) in the religious press at home, I won't go into further detail here, especially since I got my information only secondhand.

"Would you care to attend a small affair with us tomorrow night," Dr. Manikam asked me on Saturday, "at which Panditji is to appear?"

Would I! At this point I had something of the psychology of the crowd which I saw assemble recently in the theatre section of New York, waiting for a glimpse of Mae West as she emerged from a back stage door. Just a distant glimpse of the great man was all I asked. The "small affair" turned out to be a garden party held in the grounds of the Chamber of Commerce building, with at least 1500 people attending. We sat at small tables, seating about 10, generously appointed with plates of unrationed foods: nuts, fruits, and potato chips among other things. My excitement over the impending great moment did not affect my appetite.

When it came, it was no disappointment. I know of few experiences which have so affected me emotionally as the sight of Nehru standing alone just outside the gate of the enclosure, the spotlight full upon him, while the national anthem of the new republic of India was being played. I thought of all the long struggle, both mental and physical, including 10 years of imprisonment, which had been the price of such triumphant moments. And the national anthem is really something! Its wonderful words written by Tagore, its peculiarly stirring melody are emotionally stirring even to a foreigner.

"You will never know," Dr. Manikam said to me after the moment had passed and the prime minister had gone to the platform, "you who were born in a free country, what this means to one like me who all his life has been forced to rise to the strains of 'God Save the King.' To us Panditji is the symbol of our new freedom, our nation."

"And to me," I returned quickly, "he is the symbol of something even greater, of *inter*nationalism."

Well, I was luckier than I had expected that night. After making a brief speech Nehru came down and walked among the tables. I was delighted when he came near enough so I could get a good look at him. And again I wasn't disappointed. He has as strong and fine a face as I had imagined. He looked tired (and no wonder, for the strain under which he constantly lives must be tremendous). He is a handsome man, every inch a thoroughbred, his sensitive features and remarkably candid eyes bespeaking both his integrity and his idealism. I have talked with many people in India about Nehru, missionaries, government officials, villagers, even Communists. But not a one has ever denied the absolute honesty and sincerity of Panditji.

After he had gone by us two tables away, he turned and started up between our table and the next one, a route which brought him directly by my chair. When he reached us, Dr. Manikam, acting on an impulse, introduced me to him and told him why I had come to India. Instinctively I thrust out my hand, American-fashion, and, after an instant's hesitation, he shook hands. We exchanged a few words. As usual at such a moment, I couldn't think of the right thing to say.

"You were very highly honored," Dr. Manikam said to me after he had passed. "You're probably the only person he's shaken hands with tonight."

It wasn't an unmitigated pleasure, however, because he appeared to be rather critical of my project. And no wonder! Think of the presumption of anybody's attempting to write a book on America after a visit of only six months! I shared his skepticism. The only thing that comforts me at the moment is the knowledge that I have something of the same idealistic dreams for the new India which he has. (I lay awake half the night kicking myself for all the apt remarks I might have made!)

Monday morning, thanks again to the Manikams, I had another thrilling experience. We rose early, before sunrise, and went to a big police parade on the edge of the city where Nehru was inspecting a large array of military police and presenting colors. The invitation, beautifully engraved read, "The Inspector-General and Officers of The Central Provinces and Berar Police request the presence of Dr. and Shrimati Manikam at the Presentation of Colours of The Central Provinces and Berar Special Armed Force by The Hon'ble Pandit Jawaharlal Nehru at Takli Police Lines on Monday, the 2nd January, 1950, at 7-30 a.m." It was really a magnificent sight. Mrs. Scott and I had the front row seats intended for "Dr. and Shrimati Manikam." We were not more than 50 feet from the reviewing stand and had a clear view of Panditji, of the band in its colorful uniforms and leopard skins, of the hundreds of policemen in their trim shorts and bright red turbans, going through their intricate maneuvers, all as perfect as clockwork.

It was a most interesting and thrilling experience, especially since all my impressions of government and its workings have not been so heartening. India is passing through a period of tremendous difficulty and adjustment. The integrity and idealism of the prime minister and some of the other top officials are not shared by a host, perhaps the majority, of subordinates. Corruption from near the top down seems to be the order of the day. Everybody is out for what he can get to the detriment of the common good. Black-marketing is everywhere. There is a tendency on the part of the ordinary citizen to blame government for everything, without feeling a sense of individual responsibility. But these problems are not peculiar to India. Every one of the above accusations could have been made of our own government within the past 10 years. And we have 150 years of democratic history behind us, to say nothing of two thousand years of Christian heritage. Considering the magnitude of the task confronting it, the government of India has achieved magnificent results. To a leader like Nehru, however, fearless, utterly honest in his convictions, idealistic to the core and selflessly devoted to a cause, the self-interest and irresponsibility of his countrymen must be disheartening.

"I don't wish you happiness," he said on New Year's Day to a convocation of 10,000 people at Nagpur University. "There is not enough happiness to go around. I wish you a year full of hard work and hard labour, not empty labour, but labour aligned to something big and noble."

"A person may do those things which he ought not to do and fail to do those things which he is commanded to do, and still he may be within the reach of God's mercy. Only he who is without love in his heart is without God."

* * * *

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Headlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

The resignation of Mr. Myron C. Taylor as the personal representative of President Truman at the Vatican has caused regret in Rome and satisfaction in Protestant circles in America. In spite of the fact that Mr. Taylor announced, when he landed in New York on January 10th, that he would not resign — a dispatch from Rome says that he notified the Pope last December that he intended to submit his resignation. At that time the Pope sent Mr. Taylor his expressions of regret for what he termed "a mission which has proved efficient and fruitful."

Right-wing newspapers in Rome lauded Mr. Taylor's services, while the left-wing press hinted that Mr. Taylor was resigning because of certain differences between the Vatican and our State Department over Palestine issues.

Two days after Mr. Taylor resigned, his assistant, Mr. Franklin C. Gowan, was recalled to Washington for consultation. Then Mr. Truman announced that he was asking the State Department to help him decide whether he should appoint a successor to the Vatican.

Meanwhile, a flood of Protestant objections to a successor swept into the White House. The New York State Council of Churches directed its president, Dr. Paul M. Schroeder to make immediate and appropriate expression of opposition to any continuation of the office of Presidential envoy with offices in the Vatican City. Numerous other expressions of similar nature came from church groups from every part of the nation.

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It appears that the Federal aid-to-education bill is going to be pushed by the House Labor and Public Welfare Committee until some kind of compromise is reached. The committee voted 17 to 3 to begin discussions of the bill on Feb. 6th and stay with it until an effective compromise is reached.

The House committee will discuss the bill which has already been approved by the Senate. This is not the Barden Bill, which would prohibit the use of federal funds for private or parochial school support. Rather, it is the Senate bill which would leave it up to the individual state to decide whether such schools received tax funds.

During the last session of the Congress the Protestants were squarely against this bill and there have been no indications whatsoever that there has been the slightest change in the Protestant position. Neither has there been any sign that the Roman Catholic Church is ready to alter its conviction that the use of federal funds should be decided by the individual state.

With this kind of a dead-lock on the outside of the committee, it is not likely that the committee itself will be able to produce a bill which will get very far. It might be voted out of committee for debate on the floor of the House, but that will certainly be only the beginning of a long and troublesome controversy.

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And just to show that this is not an American problem, it is important to note that Northern Ireland is troubled by the question of whether the government of Belfast should support Catholic schools there — and if so, to what extent. In particular, the government now provides 65 per cent of the funds required to build a proposed Roman Catholic school. The school then is entirely under the control of the church. Recently, the Minister of Education in Belfast was forced to resign because of opposition to this practice. In his place, a former Labor Party chairman, Harry C. Midgley, was appointed. Midgley is known to be against the program of government grants to Roman Catholic schools.

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Massachusetts has been asked to change its constitution so that it will be able to distribute federal funds to private and parochial schools when (or if) such aid is ever voted by the Congress. Representative Edmund J. Donlan of Boston made the proposal to the Massachusetts Legislative Committee on Constitutional Law. Opposition to his proposal was voiced by former State Senator Thomas N. Vinson of Winchester who said its passage would "leave the state wide open to persons asking for money for all kinds of private organizations."

Revision of a state amendment in Massachusetts isn't a simple matter. It must be approved by two successive legislatures and then submitted to the voters as a referendum question for final enactment.

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The conviction of a Glens Falls man, Edgar R. Norton, has been reversed. Mr. Norton had been convicted by the Federal District Court for failure to register for the draft. He had not evaded the draft, but had appeared before the draft board to say that he could not register because of his religious convictions as a member of the Society of Friends. When he was convicted he was sentenced to four months in jail, but has been out on bond pending his appeal. The Federal Circuit Court of Appeals reversed the decision of the lower court with the explanation that it had been directed by the Attorney General of the United States that the draft law was not intended to convict those who refuse to submit to registration but who do appear before the draft board to make the refusal. In spite of the fact that the decision of the lower court was reversed, the indictment against Norton was not dismissed and he could be tried again. No indications that a re-trial will take place have been manifested.

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Readers Write

(Continued from page 2)

form of official recognition such a government is to invite further aggression and final enslavement for the Chinese and other Asiatic peoples.

What we have been doing is not "waiting for the dust to settle," but watching while a ship was sinking which carried a cargo of incalculable value both to China and to us. A certain species of animal is supposed to scuttle from a sinking ship, but hitherto it has not been the habit of this country to abandon its allies when they were in distress! We did not do this in Greece or Turkey or Iran, with their shaky governments. We did not in Western Europe desert countries subdued and overrun by the common foe. In China itself we followed no such policy during the Japanese occupation. *Now* the ship may be waterlogged but it is not yet sunk. Even now, a word, a gesture of sympathy and faith, a hand of such helpfulness as is still possible, may avert the final catastrophe. It is easier, after all, to rescue a derelict than to raise a vessel once sunken to the bottom of the sea.

While hope is not yet dead, may your committee be able to help enlighten the mind and stimulate the conscience of our people on an issue of such far-reaching importance. With best wishes.

BISHOP HERBERT WELCH, *Retired*
The Methodist Church, New York, N.Y.

"Look" Reprint For Asking

Reprints of the 6-page, illustrated article "The Methodists," which appeared in the Dec. 20th issue of *Look* magazine have been made available as a service of the Methodist Commission on Public Information.

Copied by photo offset in slightly reduced page size, with the permission of *Look*, single reprints may be obtained without charge by postcard application to the nearest office of Methodist Information: 150 Fifth Avenue, New York 11, N.Y.; 740 Rush St., Chicago 11, Ill.; 810 Broadway, Nashville 2, Tenn.; 8 McAllister Street, San Francisco 2, Calif.

For those who may desire quantities sufficent for discussion groups such as official boards, youth fellowships, Methodist Men, or Women's Societies, the reprints will be furnished at cost (2 cents each, payment with

order), postage and shipping a contribution of Methodist Information.

The article, while centering about a particular Kansas City church, interestingly moves back into Methodist history and out into discussion of such service agencies of the general church as the Publishing House, educational institutions, and hospitals and homes.

The author, Mr. Ben Wickersham of *Look* Chicago bureau stresses the open-mindedness, the generosity, the democracy, the missionary spirit and the zeal for social justice of the Methodists.

Commission On Worship

A meeting of the Commission on Worship of The Methodist Church was held at Methodist headquarters in Nashville, Jan. 11th and 12th with Bishop Ivan Lee Holt, resident in the St. Louis Area of The Methodist Church, chairman, presiding. Of the 17-member commission, 12 were present.

This commission at the last General Conference of the church was named to succeed the commission on Ritual and Orders of Worship. It was felt by the General Conference that The Methodist Church needs a continuing commission on worship.

In interpreting the mandate of the General Conference the commission created committees to study church music, drama and pageantry, present liturgical practices, a committee to confer with the Publishing Agents and a committee to study the worship services at summer schools and summer assemblies.

Each of these committees reported at this meeting and were given special responsibilities for the further promotion of their work.

The Commission on Worship is primarily concerned with worship services in The Methodist Church and seeks to promote the use of the Methodist Book of Worship.

"It is our hope," said Bishop Holt, "that some day the Methodist Book of Worship will take its place in the Methodist home and the Methodist pew along with the Bible and the Hymnal."

The purpose of the commission is to collect information on the use of the ritual, music, and the fine arts in worship and report its studies and actions to the General Conference. It is composed of two bishops, one minister and one layman from each jurisdiction and three members from the church at large, all to be nominated by the Council of Bishops and elected by the General Conference and the Book Editor.

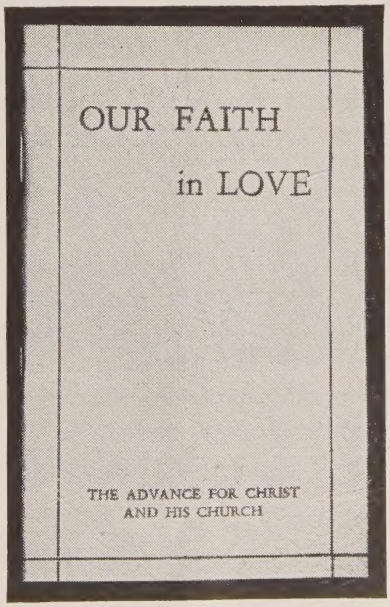
Officers of the commission are: Bishop Holt, chairman; the Rev. W. Emory Hartman, Harrisburg, Pa., vice-chairman; and the Rev. Paul Burt, Urbana, Ill., secretary.

Members of the commission are: Bishop W. Earl Ledden, Syracuse, N.Y. Area; the Rev. W. R. Cannon, Emory University, Georgia; Mr. O. P. Bennett, Lincoln, Nebraska; Mr. C. W. Caldwell, Orangeburg, S.C.; the Rev. E. R. Garrison, Fort Wayne, Ind.; Dr. B. G. Childs, Duke University, Durham, N.C.; the Rev. A. Raymond Grant, Sacramento, Cal.; Dr. Nolan B. Harmon (ex officio) New York City; the Rev. Earl E. Harper, Iowa City, Iowa; the Rev. E. A. Love, New York City; Mr. Herbert E. Rainer, Buffalo, New York; the Rev. Amos Thornburg, Hollywood, Cal.; Mr. Bernard Vessey, Colorado Springs, Col.; Mr. Frank Whitcher, Platteville, Wis.

Chairman of the committees are: *music*, the Rev. Earl Harper, *drama and pageantry*, the Rev. W. Emory Hartman; *study of present liturgical practices*, Dr. B. G. Childs; *committee to confer with the publishing agents*, Bishop Holt; *committee to study the worship services at summer schools and assemblies*, Dr. W. R. Cannon.

GREETS MYRON TAYLOR

This electro was copied from a newspaper called *The Register*, a Roman Catholic publication of Denver, Colo. Its cut line read, "Myron C. Taylor, special envoy of President Truman to the Vatican, is shown being greeted by Pius XII at a recent audience in Rome. Protestants and Other Americans United for Separation of Church and State have asked that the mission be discontinued." ZIONS HERALD adds its comment that the picture speaks for itself and ought to be sufficient evidence for most free churchmen to continue their protest of the Vatican mission.



Mrs. Brooks Goes To Geneva

Mrs. Frank G. Brooks, of Mount Vernon, Iowa, national president of the Woman's Society of Christian Service of The Methodist Church — "the largest organizattion of women in the world" — sailed from New York en route to Geneva, Switzerland, on Saturday, Jan. 28th, as the American woman representing the World Council of Churches on its new "Commission on Life and Work of Women in the Church." The commission, authorized by the first meeting of the World Council of Churches in Amsterdam, Holland, in 1948, will be in session in Switzerland from March 6th to 10th. Its major task will be to study and remedy "the inferior place which women are usually given in church bodies."

En route to Geneva, Mrs. Brooks will visit Brussels and Paris, where there are union missionary centers for the training of missionaries going to Africa; then she will visit Methodist centers in Algeria and Tunisia, to which the W.S.C.S. has sent eight new missionaries recently for work among the Kabyles and Arabs; and will make a brief stay with leaders of the W.S.C.S. in Germany.

Mrs. Brooks, a graduate of Mt. Holyoke College, is the wife of Dr. Frank G. Brooks, professor of biology at Cornell College, Mount Vernon, Iowa. She was formerly on the English faculty of the same college.

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